THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also." BOOK OF MORMON, MORONI 7 : 5.

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KEEP THE FAITH*

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

BUT WATCH THOU IN ALL THINGS, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.

So wrote Paul the Apostle to Timothy, his "son in the faith." Timothy was then at Ephesus, presiding over that branch of the Church. Paul was a prisoner in Rome, possibly facing the death to which he refers when he writes, "I am now ready to be offered." Paul seems to have cherished a warm affection for this young man whom he baptized early in his ministry, possibly at the same time as he baptized Timothy's mother, Eunice, and his grandmother, Lois.

The part that I wish to emphasize of this last message to this fellow servant whom he loved may be put in three words : "Keep the faith."

Once before in a letter Paul had urged Timothy to do this very thing—to hold the faith :

Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . .

Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee.

*Address delivered at the second session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 5th, 1928.

As I have listened to the inspirational addresses that have been delivered during the sessions of this conference I have wondered what message I might give to those who have assembled and to those unto whom you will carry the message. It is an important responsibility, this speaking to a conference of the Church. The time for each speaker is limited, but his responsibility to give an important message is not lessened thereby. Just what this message should be has given me prayerful concern.

I am impressed to give this last message of Paul to Timothy: "Keep the faith." To some of you such an admonition might seem trite, as having very little weight, or as carrying with it but little importance; but as I stand before you to-day I can think of no better message to give to the people of the Latter-day Saints. "Hold the faith." Keep it. When I say this, I am thinking of young men and young women who are perplexed in their minds about the problems of the day, who are striving to harmonize the teachings of the Latter-day Saint Church with some of the teachings which they are receiving in schools and with some of the condemnatory remarks which are made by their associates. These young men and young women are sincere in their desire to do right and I believe they want the truth, but they are perplexed, they wonder sometimes with Pilate: "What is truth?"

In all these perplexities, in all these wonderings, I would have them anchor their souls with this thought: "I am going to keep the faith, I am going to be true to the faith of my fathers until I have proved beyond a doubt that that faith is not in harmony with truth." And I know the day will never come when a sincere soul can prove that this faith is not in harmony with truth. A sincere soul will find it in harmony with truth, for it is truth.

WHAT IT MEANS TO KEEP THE FAITH

What does it mean to keep the faith? It means first, that we accept Jesus Christ, not merely as a great teacher, a powerful leader, but as the Saviour, the Redeemer of the world. Now, there is much associated with that, for I know that many students are reading comments from reputably great educators who say that in order to be a Christian it is not necessary to accept Christ as the literal Son of God, it is not necessary to believe in the immaculate conception, it is not necessary to believe in the literal resurrection from the grave. But he who keeps the faith will accept Jesus Christ as the Son of God, the Redeemer of the world. I would have all men keep that faith. I think it is fundamental to man's happiness, fundamental to his peace of mind. I think it is the cardinal principle of the Church of Jesus Christ. A young man who keeps that faith may not in his heart know that all things which Jesus said are true, but if he holds to the truth of Christ's divinity he will keep in harmony with the

Saviour's teachings by the spirit of faith. And we walk by faith in this world. We are as the little boy who holds his father's hand in the midst of a great city: The little boy is confused by the din and bustle of the crowd, and realizes that if he breaks away he will be lost and may not be able to get back to his father. While he holds that father's hand, however, he is safe. He has an assurance that his father will lead him back to his home. So it is with the young man who keeps his faith in this latter-day work. There may be confusion around him, his thoughts may be distracted, but he has his hand in that of his Redeemer, and with faith in that spiritual inspiration he will be led into truth, his conscience will be awakened to that great spiritual reality which is around us.

MAN'S RELATIONSHIP TO THE INFINITE

Man is a spiritual being, a soul, and at some period of his life everyone is possessed with an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the overflowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world.

It was James Russell Lowell who wrote in his discription of that beautiful day in June:

> Every clod feels a stir of might,
> An instinct within it that reaches and towers,
> And groping blindly above it for light,
> Climbs to a soul in grass and flowers.

So there is in man a spiritual longing, a desire for spiritual communion which attends and which may at all times lift him from that which is physical and sensual to the realm of spirituality.

SAFE ANCHORAGE

I believe that in this day we are coming more to a realization of that great truth. President Nibley referred to it this morning. Young man, keep your faith. Know that the greatest of all teachers, the Perfection of Humanity, the Redeemer of the world, is the only safe guide to all hungering souls. That is what "Mormonism" teaches. It is not dogma, it is a reality.

Millikan, the great scientist, so wrote when he penned these words:

> The most important thing in all the world is a belief in the reality of moral and spiritual values.

These thoughts I associate with that one safe anchor, keeping

the faith; the knowledge that Jesus Christ is the Redeemer of the world. Let neither sophistry nor golden-tongued oratory delivered by men who have lost their anchorage in Christ, lead you away from that truth.

To keep the faith means also to accept the fact that the Saviour, a resurrected personal being, has appeared in this dispensation and restored the authority to men to preach in His name, and to officiate in things pertaining to God. That too is a great anchor. Some of the young men say: "We do not know that"; but they believe it, and that belief, with confidence in their parents, with confidence in their own experience, their own feelings, should be sufficient to hold them in anchorage until the real knowledge takes possession of them, as it will. No sincere youth can hold to that truth and live in obedience to what it inspires without receiving an assurance from that spiritual reality that Jesus Christ has appeared in this dispensation. Oh, what that means to an unbelieving world! Who can grasp its full significance? What a revelation to man regarding the Godhead! What it means regarding life after death—the reality and personal relationships after death! What it means regarding God's Fatherhood to man and the brotherhood of the human family! All these great questions are involved in that great declaration that Joseph Smith received a personal visitation from the Father and the Son.

IDEALS OF OUR YOUNG PEOPLE

Again, to keep the faith means that young men will strive to keep themselves as Paul asked Timothy to keep himself exemplary in action, exemplary "in conversation, in charity, in spirit, in faith, in purity." Such, also, is "Mormonism"; and our young men believe in it. Just within the last month, I have read approximately one hundred papers written by as many young men and young women on the subject: "What it means to be a missionary." We asked them to write their own honest thoughts. Parents, I want to congratulate you on the part you have contributed toward the excellency of those papers which revealed a training on the part of these young people that is most commendable. The papers were neatly written. The percentage of misspelled words was small, there was not a page which was blotted, everyone was a credit to the writer. But the best part of it all was their statements regarding the ideals of the Church, their desire to live in purity and to reflect credit upon the people whom they are representing. You cannot tell me that our boys and girls are not desirous of doing that which is right. Some of them gave expression to thoughts which perhaps are a little surprising, but they were honest expressions. The important thing is that these young people are going out into the world anchored, I believe, in the thought that they want to be true to

the faith of their fathers, and if they do, they will keep themselves pure and unspotted from the world. Keeping the faith means just that. I know that I am speaking to fathers and mothers who would rather have their boys and girls do this than to have them accomplish anything else in all the world.

In confirmation of this, I am reminded of a message that was sent by a mother to her son in Holland. It was written on a little package, containing, I think, a present to her boy. The mother sent it over with one of the missionaries, and it was handed to me in Liverpool to be forwarded to the boy in Holland. On the outside of that package, written in the mother's hand, was this message: "Quinn, keep clean."

In those three words was expressed a mother's most sincere hope and prayer for the boy she loved better than her own life. "Keep clean." To keep the faith of our fathers we must be clean from the sins of the world, young men as well as young women. Is there anything which will contribute more to the peace and happiness of mankind than chaste living? The perpetuity of our government depends upon the stability of our homes, and the stability of our homes depends upon the purity of the parentage in those homes, the fathers as well as the mothers.

Youth of the land, when we say, keep the faith, we are but asking you to be patriots as well as to be true men, to be strong in your youth, that you may be worthy of fatherhood; young women, that you may possess the beauty of honourable and worthy motherhood. Thus you will contribute to the strength of your community, to the strength and perpetuity of the nation you love.

TRUE MANHOOD AND TRUE WOMANHOOD

Oh, I love the Church that stands for these high ideals, not in theory only, but in practice; and I love the boys and girls who are inclined to protect themselves from the evils with which they are surrounded, who are anchored in the faith of their fathers. We are not outgrowing it, we cannot outgrow it. Our point of view may be somewhat different, and the application of the teaching may vary from the application made by our parents, as President Ivins pointed out this morning, but the faith is sound, it is eternal. Gospel principles are truly the "power of God unto salvation."

This summer, ninety-six young men and young women went out for a party. They belonged to an organization in one of our Church schools. They were properly chaperoned and stayed over night. When they returned home next day one of the anxious fathers very wisely questioned his boy as to the actions of the crowd, and among other things asked: "Son, how many boys were tipsy?" "Why, what do you mean, father?" "I mean how many of the boys drank whisky?" "Not one." "How many of

them smoked?" The son hesitated a moment, then said: "I cannot recall one." Then, turning to his brother he asked: "Did you know of any boys or girls who used cigarettes?" "No," said his brother, "there was not one. If there had been he would be expelled from the society."

I think those ninety-six boys and girls are cherishing the ideals of true manhood and true womanhood, and they are keeping the faith. God bless them in doing it.

OBSERVANCE OF LAW REQUIRED

Finally, to keep the faith means to keep the laws of our country. No man who keeps the faith will participate in the making or in the distributing of "bootleg" whisky. He who indulges in such illegality is disloyal to his country and to his Church. For nearly a hundred years the Church has preached and plead with men and women to keep themselves free from intoxicants and the excessive use of stimulants. To-day we heard that plea repeated by President Grant when he urged all to keep the Word of Wisdom.

To accept Jesus Christ as the Son of God, the Saviour of the world; to believe in the resurrection and in the immortality of man; to be tolerant, charitable, benevolent, chaste; to defend the purity of the home; to be loyal to our country, and true to our God—these are some of the virtues connoted by Paul's admonition to keep the faith.

God help us as young men and women, as members of the Church, to do this, I pray in the name of Jesus Christ. Amen.

HOLIDAYS

Rasmus L. Alsaker, M.D.

Holiday means holy day.

So the correct thing to do on a holiday is to hallow it.

How can a human being best hallow a day?

By getting in tune with the great universal forces of which we are a part.

But how do most individuals celebrate their holidays?

By getting out of tune with the universal laws. They go to all kinds of extremes and to all kinds of excesses, and in this way they upset themselves physically and mentally. They tend to overdo all along the line.

Instead of returning after a holiday in good spirits and refreshed, they are worn and weary of body and mind. They often need a day or two to overcome the effects of their holiday. This is not holding the day holy, is it?

Especially do they overeat and overdrink. It is not uncommon to eat and drink so much on holidays that sickness results. A moderate amount of observing will demonstrate that after such

feast days as Thanksgiving, Christmas and New Year's Day, there is an increased amount of physical illness. This is because on such days people overeat and overdrink, and they even underrest. They go to extremes in many ways. Instead of harmonizing with Nature, they grow discordant.

Christmas day is supposed to be the birthday of the Master. He lived a fine, simple life. But how do we celebrate it? We make of it a day of ostentation and excess, and not satisfied with abusing ourselves for one day, we extend the time and dissipate throughout the Christmas holidays. Thus we fail to obtain the physical, mental and spiritual refreshment appropriate to holidays or holy days. The Master lived simply and thought loftily, and showed us how to live so as to hallow every day.

Many think that idleness is a requisite of the holidays, but how can we better hallow any day than by serving? The more we serve, the holier we make the day, and we can hallow any day through service.

But we cannot hallow any day through excesses, whether they be emotional, mental or physical. And when we eat and drink so excessively that our minds and bodies deteriorate we are not hallowing the day—we are then desecrating it.

On holidays we should live simply and attune ourselves to the great forces of the universe. If we do that we can have at times holidays of rest, and at times holidays of service.

We can be very useful in the world and still have all our days holidays—holy days.

Surely there is nothing sad about a holiday. It is a day of gladness, and when rightly celebrated it will not result in days of illness and sadness.

If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. . . .

As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits have more knowledge, and consequently more power than any men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.—Joseph Smith.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 27, 1928

EDITORIAL

A HAPPY AND A PROSPEROUS NEW YEAR TO ALL!

THE NEW YEAR PROBLEM

A NEW YEAR! That is: Another year and a different one—differing from last year in making us happier.

To make the coming year a new one in this sense is our common problem.

The solution lies in the doctrine set forth by the Prophet Joseph Smith, as the determining principle of the Gospel, that the law of life is progression; the object of salvation, to enable men to progress; and the reward of righteous endeavour, the possibility of eternal progress. Human life should be marked by continuous advancement; then every succeeding year, perforce, will be a new one. Whoever progresses does not remain the same; as he goes forward, moments rather than years witness his steady upward change.

Such progress may be tested by its effect on the individual. Joseph Smith called it increase. That is it! Whoever progresses, increases. He gains in every virtue, adds faith to belief, knowledge to hope, certainty to doubt, love to kindliness, mercy to justice, and courage to strength. He grows! He increases under the law of progression. For him every coming moment, month or year is new because marked and witnessed by growth.

The measure of growth is not wholly achievement, but rather endeavour. Let that be kept in mind. To overcome every bad habit must be our objective, but if we strive against our weaknesses, though we fall short of complete victory, we have grown. We may then fight it through, next time. But if we do not try, do not strive, do not fight bravely—if we run away and give up in despair or weariness—we do not grow; for us there comes then no new life, no new year. We may increase as much in spiritual power by helping a child as a nation—and national service may be beyond our reach, while needy children are all about us. Certainly, those who valiantly strive for righteousness and increase in growth, are in reality victorious and shall in time enter the ranks of those who have overcome evil.

Growth does not lie on the surface, but penetrates the man. Lifeless things increase as brick is added to brick; but living beings increase from within and throughout. The beginning of

such growth deals with the very essence of man, his living, indestructible will. By the use of his will, his agency, he has forged forward on his eternal journey; by the use of his will he conquers the obstacles now in his way. His growth may best be measured by his will for righteousness. The rungs of the ladder of progress are acts of will. Does a man love God and man more sincerely than before? Is his will more ready and more pliant to obey the laws of life? Ah! then he is growing, through and through. Each day he will achieve victory, and the year is a new one!

Mankind has ever sought happiness; it is the quest of all time. The way to happiness is straight and easily found. Tame the will and bend it to righteous purposes, then man grows and happiness comes as light comes from the sun.

A new year? Yes! New, because all the year long, growth shall be possible through constant and prayerful endeavour!—W.

MY NEW YEAR CATECHISM

For the New Year: The time for annual "stock-taking" is here. We review our accomplishments of the past year with pride or with sorrow, according to whether we have put forth our best efforts, or have let the days seek out the easy path.

We Question: How much more do I *know* than I did one year ago? How much greater is my power to truly *help* my fellow-man, than it was one year ago? How much more truly do I *love* my fellow-man? How much nearer is the great millennium of peace, because of my self-control, my power to live at peace with my own soul, with my family, with my fellow Church members, with all God's children whose lives touch mine from day to day? How much more able am I to see and count their virtues while I overlook their faults?

If I cannot satisfy my best self that I have done my part from day to day, from week to week, what then shall guide my path for the New Year's endeavours? Shall I cease my struggle, while I tell myself that the Relief Society or the Church requires too much time, its lessons are too hard, or the members are not quite as agreeable or as respectful to me as they should be? Shall I place the blame for my shortcomings elsewhere, or right where it belongs—upon my own weak will?

If I have been remiss or even careless, then the next step looms before me: A turn-about-face without delay. One step at a time, climbing steadily, prayerfully, daily, until again I find a glimpse of that sweet "peace that passeth understanding", which comes only to those who live in accordance with our heavenly Father's purpose.

If I can answer my soul's questions in such a manner that my

best self may reasonably be satisfied, then indeed may I know that my Church has truly helped one soul to find and keep the upward path that leads to joy. Then, if while doing well my daily tasks, I seek out those whose need is greater than mine and give part of myself to help them on their way; if I close my eyes to others' faults, yet strive my own to overcome, I shall do well.

Result: A tiny glimpse of our heavenly Father's love for us—His very spiritual children—and a better understanding of His joy in our well-doing. "Adam fell that men might be; and men are, that they might have joy." Will you each put His way to the test, and find out for yourselves, at least partially, the meaning of the word *joy*? Will you try each day to make some progress toward the goal He sets for all His children?

To each and all, dear sisters mine, of every land and clime, no matter what your age or place, I wish you as I acknowledge our spiritual fellowship, a useful and joyful Whole Year.

LEAH D. WIDTSOE

PRESIDENT LUND ARRIVES

ELDER A. WILLIAM LUND, newly appointed President of the British Mission, accompanied by his family, reached England on December 11th, 1928. Brother and Sister Lund and their four children are in good health, and report a pleasant voyage across the Atlantic. President Lund is now making the necessary preparations for taking over the supervision of the British Mission on January 1st, 1929. Information concerning the new organization will appear in our next issue. A warm British welcome awaits the Lund family among the Latter-day Saints of the British Isles. May the blessings of the Lord attend Brother and Sister Lund in their labours in behalf of the restored Gospel of Jesus Christ. "The field is white already to harvest."—W.

FRENCH MISSION MILESTONES—A BACKWARD GLANCE

ELDER RICHARD L. EVANS

THE CHANGING missionary personnel in the latter-day Church of Christ has its advantages and its disadvantages. Among the latter may be mentioned the carrying away of valuable personal experience and information, and the difficulty of fixing responsibility for accomplishments and progress. But after all, the work of the Lord is the big thing, and the individual must lose himself in the cause to be successful.

Former President Ernest C. Rossiter and his good wife, Sister Venus Robinson Rossiter, are two valiant missionaries who did so lose themselves during their administration in the French Mission, and their labours were rewarded abundantly for so doing. The progress of the work under their direction, watched from day to day, possibly was not discernible, or at least not as rapid as they would have liked it to be; but viewed in perspective, the accumulation of many little forward steps appears as great strides of advancement. A few among the many noteworthy accomplishments of the three year period from August 1925 to August 1928 are enumerated below:

To begin with, there was imperative need for more Gospel literature in the French language. This deficiency was overcome, in part at least, by the translation of many tracts and pamphlets, among them: Joseph Smith Tells His Own Story, The Sabbath Day, Two Lectures on the Book of Mormon, Women of the "Mormon" Church, and others.

Sixteen new French Mission cities were opened to missionary work—fourteen in France and two in Belgium. Three new Districts—Lyons, Marseille and Paris, all in France—were created. Many new Mutual Improvement Associations, Relief Societies and Sunday Schools, with one Dramatic Club, were organized.

To care for this expansion during the administration of the Rossiters the number of missionaries labouring in the French Mission was increased from fewer than thirty to more than fifty.

There was a ninety per cent. increase in tracting activities; and a two hundred per cent. increase in the number of meetings held. The construction of two meeting houses—one in Liege and one in Seraing—was started and carried well on its way toward completion. There was a marked increase in the payment of tithes, and in activities generally. Several who were formerly devout French Catholics, have been baptized into the Church of Jesus Christ of Latter-day Saints, and are now numbered among the staunch and active members of the Church in France.

The stay of President and Sister Rossiter in the French Mission drew to a close shortly after the long to be remembered European Mission Presidents' Conference at Villa Guilmont, Meudon, near Paris, which was followed by a flood of favourable newspaper comment and publicity, not only throughout the press of France, but of all Europe and abroad. It was a fitting finish for such a faithful and efficient administration.

These are but a few of the milestones along the path of progress—but the bulk of the work—its value, extent, and results yet to come—cannot be shown on paper nor determined by human means; but the members of Christ's Church in the French Mission have profited by it, and the angels of heaven have taken note of it.

THE NEW YEAR

ELDER WESTON N. NORDGREN

IT IS THE MIDNIGHT HOUR OF THE YEAR. The fire of the old year is low in the grate. The coals are glowing with the honest pride of past achievement; only the memories of the closing year's hopes and ambitions remain.

A new dawn waits. The new year's clear light of hope will soon replace the old year's fading firelight. Anon, the glorious sun of industry will light the world, creating new faith and activity, warming the hearts of men.

With laggard steps the old year goes
To rest in honour's sweet repose;
To dwell upon achievement past
And aged wisdom youthward cast.

With burning glance and eager pride,
The new year comes here to reside;
With youth and hope and love, again
To bolster up the faith of men.

The year is drawing to a close much as previous years have done. If we look back we each can see our individual mistakes, our tasks left uncompleted, our ugly moods vented at the expense of others. But we hesitate to remember them; we wish to bask only in the cheery glow of loving service rendered to our fellow men.

A new day is dawning for us. A day when we can serve the Lord with full purpose of heart. A time when the crest of achievement will open to our view the real purpose of life; when the surge of truth will reveal to our intelligence the meaning of the Gospel plan in the simple, everyday language of unselfishness and willing sacrifice; when we can begin again to "love our neighbour as ourselves."

"Death's is not the only veil through which we cannot see; impalpable arras separate most of us. The human soul seems a shrouded thing, and most solitary. Love alone is capable of destroying isolation and of breaking down every barrier."

Let the new year mean opportunity for loving service. Put into action every ounce, every atom of energy you have, to do well the work of love that lies before you. Someone needs your help; someone will be glad of your efforts in his behalf. The God of heaven will count you a willing servant and say to you: "Well done." The past is gone; the future lies before you. The new year is born. As each day comes, make the most of it.

"ALL KNOWLEDGE and wisdom and every good that the heart of man can desire is within the circuit and circle of the faith we have embraced."—BRIGHAM YOUNG.

"THE MISSIONARY DREAM"

Elder Laurence Peterson

It is a notable fact that there is a dream that most missionaries have sometime during their sojourn in the mission field. When I entered the mission field, I was informed of it, and rather looked forward to having the experience—until it came. Since then I have hoped and prayed that I may not receive another dream of like nature. It is an experience that I shall never forget and its warning message is deeply engraved upon my soul.

The following is "The Missionary Dream" as I experienced it after about one year of missionary life:

One morning as I came down stairs, I found a letter waiting for me which seemed to have been sent from Mission headquarters. I was overjoyed to receive it, for I was fully confident it contained my honourable release from missionary activities and that I was free to return to my home. So sure was I of its contents that I informed my companions and immediately began to pack my belongings, without even opening the letter to read it.

My homeward journey was so speedily accomplished, it seemed as a dream; but the age that followed it was so real and vivid that even the minutest details remain indelibly impressed upon my mind to the present day.

As I arrived at the familiar station of my home city, my hopes were high for a royal welcome. To my disappointment, no one was there to greet me. Thinking that my loved ones had not received news of my release, I began to walk the short distance from the station to my home. The towering Wasatch mountains were so familiar that I could pick out the favourite peaks and camping places; yet in the evening mist they seemed to hold for me some strange foreboding.

On the way home I recognized several people and greeted them with a friendly "hello!" But in every case they brushed by me mute, turned aside without recognizing me, or in open disdain seemed to sneer. This startled me, for I had always been treated with the utmost respect by them.

When I beheld my father's home, all bitterness from the unpleasant experiences of the past few minutes was wiped from my mind. Here, I knew, I would be greeted cordially. Again, my hopes were short lived, for everyone treated me with the utmost formality or evaded me altogether. To my query my mother explained: "You have not filled your mission. You have been away only one year. What is the cause of your premature return?" This was sufficient. They thought I had been dishonourably discharged from the mission field. I tried to treat her views lightly—for had I not the letter which confirmed my release?

Then the question fairly frightened me: "Does it contain your release?" Frantically I searched through my belongings to find it. It was not there! In desperation I sent numerous cablegrams to the President of the European Mission asking him to exonerate me from the evident dishonourable release; but cable as I would, no reply was forthcoming.

Heartsick at my peculiar predicament and convinced that I had made a terrible blunder in coming home, that cost me the respect of my loved ones and friends, I wished with all my heart to be back again in England, carrying on my duties as a missionary. I felt the stigma of a dishonourable release in every fiber of my being. I could no longer lift my head in pride; I had failed in the service to God—the one service that was paramount to all others.

When I awoke the spell of the dream was upon me; but I was immediately relieved from the despondent condition of my soul as I recognized the room I was in and the nationality of the swishing rain that swept incessantly past the window. Thankfulness for being yet in the mission field and a renewed determination to carry on my work in a more efficient manner filled my soul.

The source of such dreams cannot be questioned, for they set forth so perfectly a warning to missionaries who are lax in their labours, who lapse into despondency or who are "at outs" with their companions. Often, wilful disobedience is the forerunner of such a dream of admonition.

Such a warning message has been named "The Missionary Dream"—the dream which urges missionaries to greater diligence and integrity towards their work—a dream of admonition and warning. May we seek to avoid it by striving to keep the commandments of God and the Mission rules.

SCOTTISH CONFERENCE

Abiding joy and peace marked the sessions of the Scottish District Conference, held in Glasgow, on Sunday, December 16th. Members and interested truth-seekers from all over Scotland were assembled together as the result of a recent advertizing campaign conducted by the missionaries of the District. Cold weather prevailed, but the spirit of harmony and brotherly love manifested at the meetings fully repaid those in attendance for any discomfort they may have encountered outside.

The morning session was given over to a Sunday School class, which Mission President John A. Widtsoe taught in a clear, comprehensive manner. Sister Leah D. Widtsoe led the singing practice. Both spoke also at the later meetings of the day.

Mr. David Wright, a recent traveler to Utah and Western America, denounced the popular errors concerning "the valleys of the mountains" and the "Mormon" standard of living. He stated the treatment accorded him while he sojourned among the "Mormons" in Salt Lake City, was distinguished by unselfish sacrifice and honesty.

Missionaries in attendance from the Scottish District were: President William F. McKelvey, Elders Kelvin A. Baldwin, Laurence S. Crosbie, Melvin L. Condie, Reese R. Parker, Allen Thorn Wells, J. Alvin Ritchie, David A. Buchanan, George H. Gray, Joseph R. Greenhalgh, Donald Ross Urie and Rowland G. Manning. President Rulon D. Barnes and Elder Lovell A. Youngberg of the Ulster District and Elder Dalton E. Spencer of the Liverpool District also attended.

Many investigators expressed appreciation for the truths of "Mormonism" presented to them; rapt attention centered on the speakers during the evening session and many good impressions were given the visitors—two-thirds of the audience—concerning this vital latter-day work.

KELVIN A. BALDWIN, District Clerk

NEW ARMENIAN MISSION PRESIDENT

ELDER DON MACK DALTON, of Salt Lake City, Utah, has been chosen to succeed Elder Joseph Wilford Booth, deceased, as President of the Armenian Mission.

President Dalton, accompanied by his wife, will go to Haifa, Palestine, to take over his duties soon after January 1st, 1929.

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Golden W. Stewart—Manchester and Scottish Districts—released on October 31st, and Merrill Sandberg—Birmingham and Leeds Districts—released on December 11th, sailed from Southampton on December 14th, aboard the *Leviathan*; George W. Romney—Scottish and London Districts—released on November 26th, sailed from Cherbourg aboard the *Leviathan*, on December 14th; Hilliard L. Rose—Welsh and Birmingham Districts—released on December 3rd, sailed from Cherbourg on December 18th, aboard the *Majestic*.

Doings in the Districts: *Birmingham*—A Bee Hive conference was held in the Handsworth Branch, on December 16th. Much interest was evinced in the Bee Hive work.

Hull—A Relief Society social and bazaar was held at the

Grimsby Branch meeting rooms on December 14th, to raise funds for Christmas.

Leeds—The Leeds Branch Relief Society held their conference on November 25th.

Liverpool—A Relief Society conference convened at the Blackburn Branch on December 16th.

A potato pie social was held in the Nelson Branch on December 15th.

Newcastle—At a baptismal service held Saturday, December 8th, at 18 Tunstall Road, Sunderland, ten persons were baptized by Elders Charles J. Parkinson and Samuel Hill, and were confirmed by Elders Seth T. Shaw, Louis W. Sanders, Harold H. Blackmore, Alton A. Linford, Rulon S. Scoville, Ralph S. Olpin, Eldon P. Darley, A. Fenton Smith, Amos B. Robinson and President Charles E. Alsop.

A successful District social was held in the Sunderland Chapel in the evening of December 8th.

Nottingham—Girls of the Nottingham Branch gave a concert on December 12th. The program was original and well presented.

An M. I. A. conference was held in the Derby Branch on Sunday, December 16th. Local members gave the program.

DEATHS

Cairns—The infant daughter of Sister Helen Cairns, of the Glasgow Branch, Scottish District, died December 4th. Funeral services were conducted by President William F. McKelvey.

Horsley—Sister Mary Horsley of the Eastwood Branch, Nottingham District, died on December 8th at the age of seventy-four. Funeral services were directed by President Rulon W. Stevenson.

Molsher—Brother Richard Molsher, a Teacher, of the Eastwood Branch, Nottingham District, passed away on December 13th, at the age of sixty-three. Funeral services were conducted by President Rulon W. Stevenson. Elder Stanley W. Layton dedicated the grave.

CONTENTS

Keep the Faith 817
Holidays 822
Editorials:
A Happy and A Prosperous New Year to All! 824
The New Year Problem ... 824
My New Year Catechism... 825
President Lund Arrives ... 826
French Mission Milestones—A Backward Glance 826
The New Year 828
"The Missionary Dream" ... 829
Scottish Conference 830
New Armenian Mission President 831
From the Mission Field 831

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